

RADICAL PHILOSOPHY?

Our point of departure in this issue of *Filozofski vestnik* is the thesis that the repetition of a certain gesture of Lenin's is needed today in philosophy – as Lenin withdrew in the midst of the most ferocious battles during World War I to study and to rethink theoretical questions in order to *act* differently. What we need today is a new and radical rethinking of the theoretical and practical presuppositions of contemporaneity. As to philosophy, such a point of departure poses many questions. For instance:

- Do we need to rethink the Enlightenment anew or just to be faithful to its most radical representatives? What is radical Enlightenment, who are its representatives, what does their radicality consist of?
- What does it mean to be radical in philosophy regarding the senses and affects?
- Is there still a place for radicality in philosophy at all? What are the antinomies of radical philosophy and what is radical antiphilosophy?
- Do we need to differentiate between radical and “radical”? How is a demand for radicality in philosophy related to capitalism as a system which ceaselessly (radically) revolutionizes its own presuppositions and which is supported by the production of commodities which have to be something new, different, in a very specific sense even shocking, i.e. radical? How should we think of radicality in theological terms or in terms of non-reconciliation?

There are many other questions on these topics that will be posed and answered in the future, of course. The articles published here are, hopefully, just the beginning of a journey. If any readers are willing to make this journey, I am quite certain, though, that will not be a boring one.

The editor